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How this can best be done, every preacher must determine for himself; but the subject is so imperfectly understood, and yet so important in its principles, connections and bearings, that we think an entire discourse should be devoted to each of its main points, and others be introduced into sermons on ordinary subjects by way of illustration and inference. Passing allusions and incidental remarks will never suffice. There must be thorough discussion; a full, distinct exposition of principles; a clear, forcible, spirit-stirring exhibition of the whole subject. The aspects of this cause are sufficiently various, important and interesting to furnish all the subjects a preacher can ask. While some of these will call for extended discussion, a great variety of common topics will be found by an intelligent, wakeful friend of peace to admit and even require an incidental application to the cause; and we know of no way more likely to correct misconception, to eradicate error and establish truth. In neither case should a subject so prominent in the instructions of our Saviour, be thrust, as if it were a theme unfit for the Sabbath, into a fast or a thanksgiving. Some of its secular aspects should be presented on such occasions; but its main points, being strictly and highly evangelical, ought to be discussed like any other part of the gospel, during the ordinary services of the sanctuary.

But ministers should not stop with the instructions of the pulpit. They can often weave this subject into lectures before a Bible class, into exhortations in the conference-room, into reports or addresses at the monthly concert, into exercises at other religious meetings, into their daily interviews with their people from house to house. There is need of reiterated inculcation; and they should lose no favorable opportunity of calling attention to this long-forgotten part of the gospel.

It may, also, be well for every pastor to procure from his church an expression of their views on this subject. They now stand before the world as abettors of the war-system; and it surely becomes them forthwith to inquire how much longer they will remain in a predicament so disreputable to their profession as followers of the Prince of Peace. For ages have Christians as a body lent their countenance to this custom; and in vain will you search through fifteen centuries for the record of a single testimony borne by the general church of Christ against this foulest of all libels on her character. We are held responsible more or less for the abomination of war among ourselves; and, if we would wash our hands from its pollution and blood, we must publish our belief of its utter incompatibility with our religion. Are the members of a church unprepared for such an avowal? Then let the pastor make haste to spread before them all the light requisite for an intelligent decision; and when they are duly prepared, let him procure a formal expression of their views, and see that it is entered on their records, and published to the world. Can any church do less than this?

Especially should pastors encourage prayer for the universal prevalence of peace. They could easily train the church to remember this cause in the closet, around the

family altar, at the monthly concert, in the social meeting, in the house of God. And is it too much to ask from the disciples of the Prince of Peace a general concert of prayer once a year for the spread of peace through the world? It will depend on the pastor to say whether such a concert shall be well attended, or even observed at all. He might, by a discourse on the Sabbath preceding, and by statements at the meeting, give it an interest sufficient to call out large numbers. He might breathe through his whole church a spirit of prayer as habitual and as earnest for this as for any other object. Such prayer is just as indispensable to the peace as it is to the conversion of the world.

Still more do we need the pastor's influence in procuring funds. If he objects, or is only indifferent, we can expect little or no aid from his people; but confiding in his judgment, they will seldom, if ever, refuse their contributions to an object properly introduced and recommended by him. We depend entirely on the liberality of the Christian community; and we look mainly to the spontaneous coöperation of pastors for that pecuniary aid which is just as necessary for this cause as for that of missions. Not that we need as much money; but we must have, in order to success, far more than most persons suppose. We must send forth lecturers, and support agencies, and scatter popular books, and tracts, and periodicals through the length and breadth of the land; and to sustain such a system of indispensable means with vigor, would require \$50,000 or more a year. No cause ever did, none ever can fully succeed without more means than Peace has had. Howard expended from his own purse, an average of nearly \$10,000 a year for sixteen years, in the comparatively trivial cause of Prison Discipline; the single State Temperance Society of New York raised in one year about \$40,000; and the Anti-Slavery movement in this country called forth awhile an annual expenditure of more than \$100,000; and is the Peace Reform, the most magnificent and arduous of them all, to be accomplished with the paltry sum of a few thousand dollars a year? We must have a *large increase of funds*; and the Christian community should no longer delay their arrangements to support this cause as liberally as they do other benevolent enterprises.

In many other ways could ministers easily aid it; but a heart-felt interest in it would be the best suggester of means and methods. They can lend it their countenance on all proper occasions; they can start and guide inquiries concerning it; they can introduce the subject into lyceums for dissertation and debate; they can circulate publications on peace among their people, and in a thousand ways scatter light, awaken interest, and give the cause favor and currency through the community.

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TRAVEL AND CORRESPONDENCE. — According to calculations made at the government statistical office at Berlin, 3,000,000 passengers and 1,500,000 tons of goods are daily conveyed by the railways of the world; 58,000 telegrams are forwarded and 4,000,000 letters delivered every day. The aggregate length of the telegraph wires would be equal to the distance to the moon and back.